

the manual operation, is either gentle or rough; food is either useful or noxious; the exercise is either violent or gentle.

Again: though there be numbered 360 practical modes of curing diseases, they may be reduced to these three: examination of the patient (or of the symptoms of the disease). Rules for curing such and such disease. And the manner in which the remedy is applied.

There is taught also of preservatives for a physician, to keep himself safe from any malignant infection from a patient.

27. Recommendation of this treatise to the care of the audience, by the teacher, (SHAKYA.) Classification and moral application of the above enumerated 404 diseases.

The volume concludes with an account of the mode in which this treatise on medicine (consisting of four parts) reached Tibet, which is briefly incorporated in the introductory remarks.

II.—*Journal of a Tour through the Island of Rambree, with a Geological Sketch of the Country, and Brief Account of the Customs, &c. of its Inhabitants.* By Lieut. WM. FOLEY.

[Read at the Meeting of the 2nd Oct. 1834.]

The Island of *Rambree*, or *Yamawaddi*\* as it is termed by the Burmas, is not without those features common to the whole of Arracan. The same high land, covered with a thick and impenetrable jungle, every where presents itself to the view of one approaching the coast; and the eye strives in vain to discover a diversity of feature in some cleared spot, which would indicate the existence of a cultivation only to be found in the interior of the island. It was with the view of throwing some light upon the geology of *Rambree* that I prepared this Journal for transmission to the Asiatic Society; a consciousness of my present superficial information on many points connected with the geology of the island would have induced me to reserve this communication for a more favourable opportunity, was I not apprehensive that such a season would never arrive, and that the little leisure I now have at my disposal must of necessity be devoted to duties of a

\* In the year 1148, Mugh series, two years subsequent to the conquest of the country by the Burmas, Arracan was divided into four distinct provinces, each subject to a separate jurisdiction. They were termed thus, 1. *Dwynawaddi* (Arracan Proper). 2. *Yamawaddi* (Rambree Island). 3. *Megawaddi* (Cheduba). 4. *Dorawaddi* (Sandoway). The proper name for Cheduba is *Ma'ong*. The word Cheduba must have been introduced by the Bengalís, I fancy, for it is unknown to the Mughs. The same may be said of Akyab, which should be called *Chetówa*.

[*Rámávati*, *Meghávati* and *Dvárávati*, in Sanscrit. See translation of an Inscription in vol. iii. page 209, 213.—ED.]

professional nature. To a brief geological description of the island, I have added such other matter connected with the condition, and manners of the inhabitants as appeared deserving of mention, either from its novelty, or the value it may possess in the scale of utility.

With respect to the geology of *Rambree*, I fear there will be found little that is new or interesting; the rocks that have been hitherto observed are chiefly of the newest kind, or owe their origin to volcanic agency: these with the alluvial and diluvial deposits will be found to cover the greater part of the island. Several mountainous ranges occur in *Rambree*, and their general direction appears to be from N. N. W. to S. S. E. The elevation of these above the plain is not very great, varying from 500 to 1500 feet for the principal extent, and not exceeding 3000 feet at the highest point. Other smaller hills are seen to branch off from the larger ranges, forming those basin-like cavities that afford space for the rice cultivation.

Commencing with *Khyouk Phyoo*\*, situated on the N. W. point of the Island of *Rambree*, I shall proceed from thence along the western coast, passing in gradation to such other places as I may have visited, or have become familiar to me from the report of others.

The military station of *Khyouk Phyoo*, which takes its name from a village distant three miles from the cantonment, stands upon the verge of a low sandy plain, which extending from the south towards the sea and harbour is bounded on the S. W. by a low sandstone range, and on the E. by a small creek, which separates it from the rich alluvial ground that lies at the base of the *Nagadong* and *Oonkyoung* hills. Upon the surface of this plain there exists a vegetable mould not exceeding four inches in depth, and this is succeeded by a bed of sand and shingle; the sand in some instances assuming a grey or greenish appearance, and the shingle in every respect similar to that found upon the beach. At the village of *Townyeen*, in front of the parade, a chalybeate spring is supposed to exist from the presence of carbonate of iron;—the sand in this place has a ferruginous aspect, but the space occupied by it is very limited, the ochre appearing at the surface, and invariably succeeded by the grey sand above alluded to.

As has been already observed, a sandstone range extends itself on the S. W. side of the cantonment. There are in fact two ranges running parallel to each other, the interval being taken up with patches of rice cultivation; and both are connected with the reefs extending under the sea to the N. W. and marked off by the *Reef Buoy*. Taking a direction to the S. E. they are terminated abruptly on the margin of the creek which bounds the station of *Khyouk Phyoo* on

\* *Khyouk Phyoo*, White Stones, (Shingle.)

that quarter. The structure of both is alike throughout; the sandstone occurring in large disintegrated masses, rounded by the weather, and loosely embedded in the argillaceous soil that forms the surface of these hills. Here and there some appearance of stratification is observed; the sandstone dipping to the S. W. at an angle of 75 or 80°. This order of stratification is most perceptible on the sea beach, where the ranges in question are united with the reefs. The sandstone is here of a grey colour, of a somewhat laminar structure, and in some places so much decomposed by the action of the water as to approach the nature of an aluminous schist. Progressing with the range, it assumes a brown or yellow colour, is of a fine texture, and occasionally interspersed with minute scales of mica. The surface of these hills being composed of a stratum of clay, the ground at their base is continually receiving a deposit of the same nature, affording opportunities for cultivation, and forming a striking contrast with the soil in the immediate vicinity of the cantonment. This alluvial deposit sometimes attains to the consistence of a yellow clay, sufficiently plastic for the fabrication of bricks and earthen vessels. Beyond this sandstone range, and bordering upon the village of *Khyouk Phyoo*, the ground is still of that low diluvial nature which indicates the transition it has undergone; in some places, intersected by narrow creeks accessible to the tide, and every where covered with a thick jungle of mangroves and marine plants. At the village of *Khyouk Phyoo* there occurs an isolated hill, composed entirely of a soft grey sandstone, which had once formed part of some continued range, and was subsequently torn asunder by the sea on its retiring from the island; it is one of the many instances that may be observed in *Rambree* of the denudating effects of the waters of the ocean at a period that they were subject to some violent commotion, produced probably by the sudden rise of mountains from beneath.

January 12th, 1834.—Leaving *Khyouk Phyoo* at an early hour, and proceeding along the beach with the Saddle and Knot Islands on the right, my route lay towards the villages of *Membraan* and *Kyouprath*; loose blocks of sandstone, rounded by the sea, and apparently forming part of an under-stratum, extending to the *Saddle* and *Knot Islands*, cross the beach in several places for the first few miles of the road. The sandstone is of a grey colour, soft, gritty, and frequently intersected with veins of calc-spar; I observed crystals of iron pyrites on the surface of some of these stones, and red spots on others, perhaps the result of aqueous deposition. The sandstones in Arracan appear to contain much iron, in different stages of oxidation.

Still following the sea-shore, at the base of a long sandstone range, whose utmost elevation above the plain cannot exceed 300 feet, I passed the village of *Membraan*, the locality of some old Petroleum wells, which I am told no longer afford a sufficient supply of oil to induce the working of them. From *Membraan* to *Kyouprath*, the road lay along a beautiful beach, covered with a fine yellow sand and shingle. I observed the prints of tigers' feet in several places on the route, and in this place they were particularly numerous. From the circuits the animals had made on the beach, they would seem to have been sporting with each other by the moonlight; a thing not unusual with the male and female of the Feline species during the season of love. The ground on the left was higher and more open than it had hitherto been on the road, and covered with a fine green sward. Beyond me was the village of *Kyouprath*, prettily situated on an eminence over the sea-shore, and at no great distance in its rear, the range of sandstone hills, between which and the village I observed a few acres of paddy ground. The hills were in some few places cleared of the forest and underwood, and presented small patches of open ground devoted to the cultivation of cotton. It was near 10 o'clock when I reached *Kyouprath*, and as my elephants were tired, and it was getting warm, I was not unwilling to make a halt at the place for the remainder of the day. After selecting a spot for the elephants, my next care was to seek quarters for myself; and for this purpose, I requested the villagers, who had already assembled to have a near view of the *Inglee\**, to direct me to the house of the *Rovagony*, or head-man of the village. After my request had been several times repeated, before it was understood, I at length found myself seated in his house. The *Rovagony* was at work in the field, but his wife, a cheerful-looking woman, was present, and very kindly gave me a mat to lie down upon, some fire for my cheroot, and a fowl for my curry, on the assurance that full payment should be made for every thing received. I fell asleep upon the mat, and did not rise until the sun was nearly down, when I took a stroll upon the beach, and bathed in the sea. A few blocks of sandstone, and a conglomerate, consisting of a paste of sandstone, with enclosed nodules of a calcareous earth, lay upon the beach; some of these rocks had a scoriaceous appearance, were encrusted with crystals of iron pyrites, and bore evident marks of igneous origin. Returning to the village, I sat down on the green, to witness a wrestling match between two young Mughhs. This is a game that they are very fond of, and I have never seen better wrestlers among any race of people. The vigorous frame

\* *Inglee*, Englishmen, general term for an *European*.

of the combatants promised a treat of no ordinary kind, and I was not disappointed ; it was truly astonishing to witness the dexterity of the parties in their endeavours to throw each other. The struggle was long and violent, ere it was terminated by the fall of either party ; it was impossible, however, that both should be declared conquerors, one poor fellow was thrown, and fairly held down at the mercy of the victor. One of my Mahouts, a great stout man, and a native of Chit-tagong, was present, and had the impudence to speak lightly of the *science*. He was immediately challenged by a young Mugh, who was far his inferior in size, as well as age. They wrestled, and the Mahout was thrown, once—twice—and three times, to his very great confusion, and the chagrin of his *caste*. Boxing, wrestling, and the *Keelóme*, are among the favourite amusements of the Mughs. The latter game is not unlike our “battledore and shuttlecock,” with this difference, that the ball, which is hollow, and made of cane, is impelled into the air by the foot, instead of by the hand. Half a dozen young men form a circle, and it is the aim of each individual, towards whom the ball falls, to keep it up in the air as long as he can ; not only the foot but the knee is brought into action, much dexterity is displayed, and he that keeps the ball up longest is entitled to the greatest credit. In addition to the games of more general occurrence, the Mughs, like the rest of their neighbours, have their own peculiar festivals, and modes of celebrating them. The principal of these are—

1. *Sangrain-Kyadeh*\*.—This occurs in the month of *Tagoo-la*, (April,) at the commencement of the new year, and during this season, the games of *Reh-loundee*, and *Léh-prinedee* are held. The former very much resembles what is observed in our own country on New-year’s-day. The women throw water over the men, who generally return the compliment ; no distinction is paid to rank. The water is thrown indiscriminately, and with an unsparing hand, upon high and low, and all seem determined to enjoy a season that permits of such unlimited freedom. The *Léh-prinedee* is the boat-race, which is held at the same time : a number of boats assemble in a broad creek, and start for a certain place, each striving to outstrip the other. The boats are impelled with oars, and those that are light and well manned, have a surprising speed upon the water. The shouts of the rowers, the strains of wild music, and the gay appearance of the boats

\* The whole of these festivals owe their source to some fabulous narrative, preserved in the sacred writings or other books, and religiously believed by an ignorant and superstitious people. I regret that I am, from my very imperfect acquaintance with the language of this country, debarred an opportunity of transcribing any part of these.

decked out at the stem with branches of plantain trees and garlands of flowers, give a most pleasing and striking effect to the scene. Returned to the place from whence they started, a donation in money, or a piece of silk, is generally presented to the winner by the master of the ceremonies. Nautches and entertainments succeed the boat-race, and the festivities are closed with offerings to the priests and the *Rautoo*\*, who is on this occasion carefully washed and adorned.

2. *Oobho-chounde*.—This festival is held in the months *Wajho*, (July,) *Wagoung*, (August,) *Tantha-leng*, (September,) and *Sadyne-Kyot*, (October.) The people fast for a few days in each month, and proceeding to the *Kioums*†, dressed in their smartest attire, prostrate themselves before the *Phraa*‡, and make suitable offerings to the priests.

3. *Wingbauh-pôe* occurs in the month *Sadyne-Kyot*, (October).—By way of celebrating this festival, a labyrinth is constructed by means of bamboo fences, so placed, as to make the path very narrow and intricate from the numerous turns it takes. People of both sexes, and of all ages, flock to this place in the evening, dressed in their smartest clothes; old as well as young thread the labyrinth, enjoying the fun that is occasioned by their several mistakes in endeavouring to get out of it. A temple is erected in the centre of the labyrinth, and within it are four images of the Buddha saint, to which the passengers severally make obeisance, placing small lamps upon different parts of the building for the purpose of illumination. The evening of each day generally closes with a display of fire-works, and the *Bouthséy*, a ludicrous dramatic representation, very much resembling the *Putlé* of India. In addition to the above, a ceremony, termed the *Puddéysah*, is performed during the month of *Sadyne-Kyot*. This consists in the construction of a frame-work, intended to represent a tree, which is carried about upon the shoulders of the people, and upon it are hung such bequests as are made by individuals, in the shape of cloth, silks, dishes, &c. the whole of which are intended for the use of the inmates of the *Kioums*. Much is collected in this manner, it being considered highly meritorious to make even the smallest gift on this occasion. The procession is generally accompanied by dancers and musicians, whose services are wholly gratuitous; for whatever they may individually collect, is, in like manner, devoted to the necessities of the *Kioum*.

4. The *Ruttah-bôeh* is held in the month of *Taboo-dwar*, (February,) when the cold weather is supposed to have ended. A small tree is placed upon a car that had been constructed for the purpose, and to each end of this vehicle ropes are attached. The people assemble at the place from all quarters, and two parties (generally selected from

\* Image of Gautama.

† Monasteries.

‡ Gautama.

the inhabitants of two neighbouring villages) are formed for a trial of strength : one party pulling against the other. The successful party is allowed to draw the car away to their own village, where it is finally consumed.

Several other wrestling matches were made, until it became too dark to prolong the game. I now returned to the village, and entering my host's house, found a supper waiting my arrival. It was laughable to observe the curiosity of the villagers to see an *Inglee* at the *feeding hour*. Men, women, and children mounted the *michaun*, to the very great hazard of its coming down. There was in the appearance of my visitors nothing of that fear and abject submission so characteristic of the natives of India. The women, as well as the men, stood gazing upon me, and all joined in the laugh excited by the European mode of handing the food to my mouth, to them so incomprehensible and ridiculous. The children were not afraid to approach, and I was not so uncivil as to refuse them a share of the viands they apparently coveted. It was received with pleasure, and offered in return to their parents. A mother had a very pretty infant at her breast, and I was surprised to see her give it a piece of bread that had been previously chewed. I found on inquiry that a child is fed with a mouthful of boiled rice, reduced to a state of mucilage, on the second day of its birth. This it is said conduces to its vigour, and hastens the period for its final separation from the breast.

January 13th.—The sun had not risen before I was seated on my elephant, and setting out on my journey to *Ladong*. Leaving *Kyouprath*, and proceeding towards *Kaeng*, the route at first lay along the sea-beach, and afterwards over a rugged piece of ground, covered with blocks of sandstone and a conglomerate, which appear to have been borne down from the superincumbent hills, by the violence of the waters on their escape to the ocean. These rocks very much impeded my progress, rendering the motions of the elephant rough and tedious to an uncomfortable degree. At the further extremity of the plain, and bordering upon the sea-shore, the remains of a few mud volcanoes may be seen. They have the appearance of extensive mounds, covered with green sward, and (as is invariably the case with all the mud volcanoes in Arracan) have a few Jhow trees growing upon their sides. Proceeding to the spot for the purpose of examination, I could perceive no further evidences of present activity than what was indicated by the existence of a spring of muddy water on the summit of each volcano; the water rising in bubbles, if at all disturbed, owing to the quantity of carbonic acid gas it contained. The mud was of a grey colour, and impregnated with much calcareous matter.

Emerging from the plain, the traveller may either proceed to *Kaeng* through the interior, viâ *Maen-grah* and *Moreng*, or take the direction of the sea-beach. In either case, the features of the country are much alike; sandstone is still the prevailing rock, and in some instances, when the upper stratum of clay has been washed away, it assumes the substance of an entire hill.

Leaving *Maen-grah* by a narrow path, almost concealed from view by the heavy jungle protruding on each side, I observed a bird that answers in description to the *Buceros Homrai* of Nipal. Indeed, it so closely resembles a drawing of the *Buceros* published in Part 1, Vol. xviii. Asiatic Researches, that I cannot for a moment doubt its identity with that bird. I shot one of the many that were hopping about the branches, making a disagreeable noise; their flight was heavy and awkward, owing apparently to the shortness of their wings: opening the stomach, I found it filled with berries resembling those of the *Peepul* and *Burgh'hut* trees; this would seem still further to establish the opinion advanced by Mr. HODGSON, that the *Buceros Homrai* was not a carnivorous bird. Passing through the large village of *Moreng*, the road to *Kaeng* lay over an extensive plain, covered with clumps of trees, the most conspicuous among which were the *Girjan*, *Tilsah*, and wild *Peepul*. Large flocks of the mountain minah were passing over-head, giving the clear chearful chirrup peculiar to these charming birds; and I observed a species of jay that was new to me. It was of an inferior size to the common Indian jay (*Neel-kaunt*), and of a different colour; but from its shape, flight, and general appearance, there was no mistaking its genus. The plumage of the head, back, and wings was of a pea-green colour; the under part of the belly and tail, of a lighter green, and the legs and bill, yellow. *Kaeng* is prettily situated upon high ground, not far removed from the sea, and at the mouth of a creek, which separates it from the district of *Ladong*, surrounded by extensive plains, clear of low jungle, and diversified with rice-fields, gardens and plots of indigo sowings. This village is superior to any one that I have seen on the island, both with respect to situation, and the general appearance of neatness and comfort that prevails throughout the place. Approaching *Kaeng* by the sea shore (in preference to the route above described), the remains of several mud volcanoes may be seen upon the hills to the left. The undulating appearance of these mounds, covered throughout with a beautiful green sward, and studded with a few *Jhow* trees, has a striking and agreeable effect amidst so much jungle and similarity of aspect otherwise common to these hills.



At the foot of the volcano, adjoining the sea-beach, I perceived several boulders of a rock, resembling *clink-stone*; it was very hard and sonorous when struck with the hammer, of a sea-green colour, and intersected with veins of calc-spar; it was not improbable that it had been at one time ejected from these volcanoes in a state of igneous fusion, along with other substances.

Crossing the *Kaeng creek*, I entered a district of *Ladong*; extensive plains devoted to the cultivation of rice, and only separated from each other by the narrow strips of *Girjun* trees and underwood, mark the fertility of this part of *Rambree*; the soil is so exceedingly fruitful that the principal exportations of rice from the island are derived from *Ladong*. There are many Petroleum wells in this district, some of which yield a very fair supply of oil. The whole of the wells known to exist in the islands of *Rambree* and *Cheduba* are farmed by Government, and sold annually to the highest bidder; I conceive it would be (in the end) far more advantageous to Government was the sale to take place *every three years*, instead of *annually*: was more labour bestowed upon these wells, the produce would be greater; but the present system deters a purchaser from devoting his labour to the production of an article that may become the property of a more successful candidate, before he shall have received any return for the capital he had already invested in them. The wells were sold this year for 120 rupees. I am told that six only of the *Ladong* wells are worked. One well is said to yield as much as three quart bottles of oil (or  $2\frac{1}{4}$  seers) per diem, and allowing that the remaining five are nearly as productive, the quantity of oil collected during a season (from the 1st November to the 1st June), would amount to as much as 70 *maunds*.

The oil is sold in *Ladong* at the rate of one-half *tillia* per rupee. The weight of a *tillia* varies from nine to sixteen seers. The *Ladong tillia* of oil is said to be as much as can be contained in 18 bottles or  $13\frac{1}{2}$  seers. The oil is much used, especially for burning; it burns long, and gives a fine clear flame; it has, however, a very disagreeable smell, and is so highly inflammable, that it must be used with caution.

The oil produced on the Island of *Cheduba* is not so abundant or so pure as that of *Rambree*. One of the Petroleum wells in *Ladong* is said to exist on the site of a dormant mud volcano—a circumstance not at all improbable, when it is considered, that the gases and inflammable substances forming the constituent parts of either, are, as far as has been hitherto discovered, essentially alike. The soil thrown up from these wells is highly bituminous, and in some instances abounds with very beautiful crystals of iron pyrites.

I had made up my mind to put up at the *thanna* of Ladong, so took the nearest direction to it. The path lay at the foot of a range of sandstone hills, to the left of the plains; on the summit of this range stood a temple dedicated to Gautama, and in front of it the long pole usually erected near such places of worship. The character of the rock was such as had been hitherto observed, with this exception, that a few rolled pieces of *chert* and *stalactites* were visible in a few places, strewed upon the surface. I was fortunate enough to shoot a very beautiful species of green pigeon in these hills: it was as large as the wood-pigeon of Europe, and had a superb plumage; the colour of the head, back, and tail were of a very dark-green, while the wings and belly presented a bright azure colour.

I had not proceeded far on my way towards the *thanna*, when my attention was roused by the sound of music and the report of fire-arms. Entering upon the plain, I perceived a multitude of people apparently met on some extraordinary occasion. I drew near, and learned that they had assembled to perform the funeral rite of a *Phoongree*, who had lately died. These high priests of Buddha denominated *Phoongrees*, are common in Arracan, and much revered by the laity; they are never known to interfere in the domestic affairs of the people, or exercise that spiritual dominion so generally usurped by the ambitious priesthood of other countries. Confining themselves entirely to the exercise of their religious duties, they are seldom seen beyond the precincts of the *Kioum*; unless it be to make their morning rounds through the neighbouring villages, accompanied by the boys, to whose keeping are committed the voluntary contributions of the inhabitants. It is worthy of remark that these daily excursions are made not so much for the purpose of obtaining supplies for the inmates of the monastery, as to gratify the wishes of the villagers, who are desirous of enjoying this opportunity of testifying their respect and attachment for the ministers of their religion. The discipline of the *Phoongrees* is extremely rigid, and not unlike that preserved in the monastic sects of Europe. To a life of celibacy is added the injunction of not holding any communion whatever with the female sex; and so strictly is this precept adhered to, that a *Phoongree* will neither converse with a female, or receive from her hands the offering she may wish to present to him. The dress of the *Phoongree* is confined to an orange-coloured mantle, which extends from the shoulders to some little distance below the knee; his head is closely shaved, and always uncovered. He sleeps in the *Kioum*, upon a mat, with no other covering than that afforded by his mantle; and his diet is of the simplest kind, one

meal a day being considered sufficient for his subsistence. The food is cooked by some of the scholars of the *Kioum*, or by the newly initiated of the sect ; and those *Phoongrees* who are desirous of maintaining a character for peculiar abstinence, will not even express a desire to satisfy the claims of hunger, however pressing they may be ; waiting patiently until such time as food may be presented to them by some inmate of the *Kioum* : with these are many other observances, all enjoining an uninterrupted course of humiliation and abstinence.

Some of these monasteries are very large, and contain a great many monks, as well as the boys whose education they superintend. They are erected by the villagers, and supply such accommodation as is required. In a remote part of the interior of the *Kioum* is an image of *Gautama*. Before this image the *Phoongrees* prostrate themselves twice a day, and never leave the building without making an obeisance, and intimating their intention to the *Routoo* : a similar duty is performed on their return. This image is composed of more or less costly materials, according to circumstances. In some *Kioums* I have seen the *Phraa* entirely covered with gold or silver leaf ; in others again, it is of wood or stone, with little or no ornament whatever. Flowers, rice, and parched grain are the offerings generally made at the shrine of *Gautama*, either by officiating priests, or any of the laity, as a religious observance, and for the attainment of some particular object of desire.

The assumption of the monastic garb is voluntary ; the person who expresses a wish to become a *Phoongree* is admitted into the convent (without regard to country, or the religion he may formerly have professed), provided he stipulates his readiness to conform to the Buddhist observances in matters of faith and discipline, and there exists no impediment (such as his having a family to support, or his not having obtained the permission of his parents, &c.), to his abandonment of earthly pursuits ; sickness, deformity, and a bad character are also sufficient causes for rejection. Should none of these obstacles present themselves, the candidate is admitted into the *Kioum*, and attired in the prescribed dress, enters upon the duties of a *Phoongree*. If, as is generally the case, his age shall not have exceeded 15 years, he is appointed to the performance of the menial duties, and gradually initiated in the peculiar tenets of the sect, until he shall have arrived at the age of 20 years, the time appointed for confirmation.

It is not uncommon for a *Phoongree* to devote only a certain period of his life to the duties of the convent, returning to the world so soon as that term of religious abstinence shall have expired. These *Phoongrees* are generally young men, who are desirous of assuming the monastic garb, either from a religious feeling, or for the purpose of performing

some expiatory service, and are enabled to do so through the assistance of some persons who deem it an act of piety to defray the expences consequent to their ordination.

In towns and large villages the education of the children\* (the male part of them), is chiefly entrusted to the *Phoongrees*, and it is a part of their daily and uninterrupted occupation. No distinction is made between the children of the rich and the poor : both are treated alike and receive a similar education ; no remuneration whatever being made to these good monks for their trouble, save the daily provision that is voluntarily supplied by the native community for their subsistence. Children under nine years of age are not admissible into the *Kioun*, being of too tender an age to undergo the discipline and duties imposed upon them out of school hours, such as fetching wood and water, cleaning the rice, and attending the priests in their daily rounds, for it is the duty of the boys to carry the baskets containing the contributions of food. Such children as are parentless, or of poor parents, and even those who reside at some distance from the *Kioun*, are fed as well as lodged by the priests. The other boys are allowed a certain time to go home to their meals, but they are obliged to sleep in the convent, for what they have read during the day is repeated in the evening or at day-break on the following morning.

There is another source of education equally peculiar to the Mugh ; such as are not engaged in any pursuit or employment requiring all their time, devote a portion of it to the education of children, entirely gratis ; less labour being expected from the children than is imposed upon them in the *Kiouns*. Children under nine years of age and of both sexes are admissible to such schools, the rules, as before observed, being less strict than those enforced at the monasteries ; it is therefore not uncommon to meet with children of a very tender age at such schools.

I know nothing so gratifying to a stranger as a visit to the larger *Kiouns* in the evening of a fine day. To observe boys of all ages rushing from the scene of their daily labours to the tank or other place of enjoyment, with that cheerful demeanour which marks the school-boy in our own country when released from his task and joining his fellows on the play-ground. At this time a group of monks may be seen standing on the elevated *Michaun* at the threshold of the *Kioun*, enjoying the evening air, or quietly watching the conduct of

\* I am indebted to my friend Captain WILLIAMS for much information on this subject, as well as on other matters connected with this singular people. The great popularity he enjoys with the Mugh, has given him favourable opportunities for prosecuting his inquiries into their customs, &c.



silver leaf, and this is placed upon a lofty car that had been constructed for the purpose. The inhabitants of the neighbouring villages flock to the spot, and ropes having been fixed to the fore and hinder parts of the car, a contention arises among the villagers for the remains of the *Phoongree*. One party pulls against the other, and those that are successful claim the honor of finishing the ceremonies. This is done by a grand display of fireworks, the greater part of which are skilfully directed at the car, which is at length set on fire and the body is consumed\*. Should the deceased *Phoongree* have maintained a character for peculiar sanctity, a part of his remains is not unfrequently preserved from the flames and retained as valuable relics. The influence of superstition has attached much value to such remains, and in addition to the worth they may be supposed to possess from the religious character of the departed priest, they are held by the more ignorant to be a common ingredient in those charms that are in use with the wizard.

The Mughls hold the practice of burning the dead to be more honourable than that of committing the body to the earth or the sea, probably from its being attended with greater expense and publicity. Funerals are, however, conducted in either way, according to the means of the relations, or other circumstances favouring the adoption of one particular practice. The spot on which a funeral pile had been raised is not unfrequently marked by a cenotaph, a garden, a clump of trees, or such other monument of affection as the condition of the parties will enable them to place over the ashes of a departed relative. In some cases, the funeral rites are followed with donations of food and clothing to the priests, and a further evidence of piety is evinced in the adoption of some young man who shall express his readiness to embrace the profession of a *Phoongree*.

January 14.—I had slept at the thannah on the night of the 13th, and was up at an early hour on the following morning with the intention of moving on to *Oogah*. The distance from *Khyouk Phyoo* to *Kyouprath* is at least sixteen miles; from that to *Ladong* is said to be as much as twenty; so that I had travelled 36 miles in the two days. *Oogah* was distant 12 miles from *Ladong*, and as the route lay over a level country I was not detained very long upon the road. The villages in *Ladong* are remarkably large, and have a cheerful, comfortable appearance. The whole face of the district, with the exception of the narrow belts of *Girjun* trees and underwood before mentioned, is under cultivation; and but for the costume and features of the inhabitants as well as the peculiar construction of the houses, I could have fancied

\* See a full account of the same ceremony by the late Rev. Dr. CAREY, *As. Res.* xii. 389.—ED.

myself in Bengal. The general appearance of the *Mugh*, induces the supposition that his condition is not only infinitely superior to that of the poorer classes in many parts of India, but that he is comparatively happy and contented with his lot. His clothing, though coarse and of native manufacture, is ample for the climate, and his vigorous frame of body bespeaks a sufficiency of nourishment. As his wants are few and easily supplied, there is no call for that unremitting labour which secures to the poor of other countries their scanty sustenance. The earnings of one day of toil generally provide for the exigencies of two successive days of ease; and to such as are, from a more indolent habit, less willing to cultivate the soil or perform the duties of an hireling, the forest and the sea present an inexhaustible supply of food. It is to this abundance of the necessaries of life in some one shape or another that we may ascribe the existence of that apathetic indifference to the future, characteristic of the *Mugh* population, and until some *artificial wants* are produced by a taste for luxuries hitherto unknown, we shall look in vain for that display of activity and toil peculiar to a more civilized, but less happy and probably less virtuous, race of people. It is not however too much to affirm, that such a change is already perceptible among those who are most in contact with Europeans and the natives of India.

In the towns of *Khyouk Phyoo* and *Rambree*, we may observe this indication of the growing taste for articles of foreign manufacture, in the small investments of cutlery, glass-ware, muslins, and broad-cloth exposed for sale in the shops along with the produce of the country. The people have already become smarter in their dresses, and were a little more attention paid to their pattern of piece goods, I have no doubt but the sale of these would be far greater than it is at present. Long habituated to a state of being little remote from that enjoyed by the brutes of the forest, the present generation are prepared to value those little luxuries denied to them during the reign of Burmah despotism, and will not be slow in securing the possession of them if placed within their reach. It is amusing, though melancholy, to hear these poor people relate the state of things in former days, in as far as regards the importation of foreign produce, and the prohibitions that debarred them the privilege of wearing the muslin turban or *angah*, even were they sufficiently wealthy to purchase the materials for one. As any exportation of the staple produce of the soil was seldom or ever permitted, few returns were made in the shape of Europe or Indian goods. They did, on some occasions, find their way into the country by the *Godoohs* that returned from Calcutta and Chittagong, laden with such articles of Europe or Indian manufacture, as the owners were enabled to obtain in exchange for the gold leaf, deer horns, bees' wax,

and earth oil, the produce of Ava and Arracan. The demands of the Burmah *Kaeng*\*, and the numerous exactions, with the expenses of a long and dangerous voyage, were, however, thrown with such severe but necessary weight upon the original prices of the several commodities imported, that none but the rulers of the land would venture to evince a disposition to become possessed of them.

Property has now become comparatively secure; a stimulus has been given to industry by the freedom allowed to the exportation of produce; with an increase of production there will be an augmentation of capital, and the agriculturist may look forward to the attainment of those articles of comfort and luxury hitherto denied to him. Still this change for the better will, of necessity, be very gradual. It is as it were a newly discovered land, and as such it will require the united efforts of capital and labour (joined with skill), to bring its resources into play. As is well known, the staple produce of the soil is *rice*. Great quantities of this grain are annually exported to Madras and Penang: the returns being generally made in kind, and consisting chiefly of Madras cloths and Europe muslins, which are either sold in Arracan or retained for importation into Ava. I am not aware that any other article of agricultural produce is exported from *Rambree*. Both cotton and indigo are, however, grown upon the island, the former on the mountain side after it had been cleared of the jungle; tobacco is also produced in the ravines and clefts of the hills, subsequent to the accumulation of alluvial soil deposited therein by means of a dam so constructed, as to oppose its escape with the torrent. But neither of these are produced in such abundance as to permit of a large exportation; the quantity grown being little more than sufficient for consumption in the province. A want of capital, and perhaps a want of confidence in the Government, prohibiting agricultural speculation, the production is generally confined to what may be deemed sufficient for domestic purposes, or be grown with the sure prospect of ultimate reward.

The morning was bitterly cold, and I was glad to dismount from the elephant and walk. Snipe were very numerous on a piece of marshy ground, through which the road lay, and further on, I observed two deer of the same species as the *Ratwa deer* of Nipal; I could not give a better description of this animal than referring my readers to the account given of it by Mr. HODGSON along with the drawing, both of which appear in Part 2, vol. xviii. Asiatic Researches. I had before seen one that had been caught in a net, and brought unto me. The

\* Collectors of customs. The duty levied was usually as much as ten per cent, and not unfrequently paid in kind.



*Mughs* call the animal *Ghi*, and say, that they are very abundant upon the island, residing in the recesses of the forest. The two deer above-mentioned were seen at the skirts of the jungle, and were evidently returning to their haunts after a night's ramble through the plains.

There was nothing peculiar in the geological features of the country between *Ladong* and *Oogah*. The soil was, as usual, composed of a rich clay, mixed with a small proportion of sand, and sandstone the prevailing rock. The dip of the stratum, wherever a stratification could be observed, being still to the S. S. W. and S. W. parallel to the bearing of the hills.

Leaving the stubble fields of *Ladong*, I came once more upon the beach, and could see the village of *Oogah* beyond me, very prettily situated on a bight of the sea. It was surrounded with tamarind and mango trees, and was on the whole a neat and comfortable looking village. The prospect from *Oogah* was remarkably fine; beyond it, on the land side, lay *Jeeka*, the highest mountain in the island, and immediately opposite to it, separated only by a small channel of the sea, was the island of *Cheduba*, with its blue hills and undulating plains. A *Godoo* was at anchor between the islands, and from the reports of the crew who were on shore for water, it appeared that she had come last from *Chittagong*, and was bound to *Bassem*, laden with betel-nuts and sundries. The *Soogree*\* of the village had come out to escort me to his house, a snug looking building surrounded with a strong bamboo fence. In front of the house, and under the tamarind trees, a nice *michaun* had been constructed for the accommodation of travellers, and upon this I lay down and slept until a room with a mat, &c., should be got ready in the *Soogree's* house for my reception at night. I should have been very well pleased to have slept out in the open air upon the *michaun*, but for the remonstrances of my host, who pointed out the danger of doing so in a place so much infested with tigers. It was perhaps as well that I did not sleep outside, for a tiger came into the village during the night, and so much alarmed one of the elephants that he broke loose. The old *Soogree* appeared to be in very good circumstances; he had a large house, abundance of poultry and cattle, and in addition to these evidences of prosperity, he had two wives. Polygamy is common enough in Arracan. There appears to be no limitation; a man may keep as many wives as he can afford to maintain. The consent of the first wife should, however, be obtained previous to the conclusion of a second contract. It is seldom that a refusal is given, and equally seldom that attention is paid to it. Retaining the privileges of a mistress, and probably aware of her

\* The head man of the circle; he collects the revenue.

inability to enforce a compliance with the restriction she wishes to impose, the elder wife usually signifies her readiness to receive into the family a second helpmate for her husband. This new alliance is seldom resorted to before the first wife shall have ceased to retain the charms of her youth, and have become incapable of performing the several domestic duties incumbent upon her.

The system of betrothing children to each other at a very early age, so common with natives of India, does not obtain with the Arracanese. Instances will occur when their marriage has been the result of a preconcerted arrangement on the part of the parents so soon as the female shall have attained the age of maturity (15 years), and not preceded by mutual attachment of the parties united. The young people are not, however, unfrequently, permitted to form their own choice, and where no great disparity of age exists, the consent of the parents is generally obtained. As there is no seclusion of the females there can be no want of opportunity for the display of those little attentions, which in the eyes of the female sex distinguish a lover from a mere observer. The lifting of a pitcher from the well or tank to his mistress's head, or the present of a bouquet of early flowers to adorn her hair, are but few of the many ways by which the passion of her lover is exemplified. Should such attention be pleasing to the fair one, she will probably intimate as much by the gift of a neatly made bundle of *cheroots* manufactured by her own hand. The attachment between the parties being known to their parents and their consent obtained, the astrologer (*Hooradye*), is consulted: the day, month and year of their children's birth is made known to him, and if the result of his calculations are favourable to the union, every thing is arranged for its completion. In the first place, a present of a fine silk dress; some gold and silver ornaments, with a little tea mixed up with spices, are sent to the young lady by her lover, who will perhaps follow in the evening of the same day preceded by the young unmarried men of the village: these advancing before him as he approaches the house of his intended bride, extend to the right and left, and oppose his further progress until he has satisfied them with as many rupees as he can afford to lose. He now draws near to the threshold of his mistress's house. She, on her part, is attended by the young maidens of the village, and these oppose his entrance to the dwelling until he has paid a fine similar to that imposed upon him by his male companions. The lover now enters the house; and seated at his mistress's side, flowers and water are scattered over both by the hands of the oldest and most respectable person present.

This done, they both sit down to a meal prepared by the parents of the girl, receiving the food from each other's hands. The meal ended,

the hands of the bride and bridegroom are laid upon each other, (the hand of the bridegroom uppermost,) and washed by the same person who had sprinkled the water and flowers over the parties. The father of the bridegroom then takes a ring from off his son's hand, and places it upon the third finger of the bride's left hand. The marriage ceremony being now completed, a *nantoh* and entertainment is held at the bride's house. The bridegroom retires with the bride, and remains seven days in her parent's house, preparatory to his taking her to his own home. This will be found to be the general practice of the people on the occasion of their nuptials, but it is not uncommon for a man to take to himself a wife without going through any part whatever of the ceremony above described, nor is there any discredit attached to the parties so united. The woman is viewed in the light of a wife, and treated, in every respect, in the same manner as if she had been united to the man in the manner I have detailed. A *prostitute* was a being unknown to the *Mughs* before the country had fallen into the hands of the British. Among the blessings attending the change of rule and marking the progress of *civilization* in Arracan, is the introduction of a gradual increase of that unhappy class of people, and with it the miseries that are consequent to an unrestrained and promiscuous intercourse. To the honour of the *Mugh* women I must declare, that instances of prostitution on their part are still of rare occurrence; the reputation for this vice is still more generally attached to their *more civilized* neighbours the *Bengalees*.

So much liberty being allowed to the sexes in early youth, it may be supposed that an unlicensed intercourse will, in many instances, be found to exist between them previous to their union. It would be unreasonable to affirm that a passion which is so often known to break through the bounds imposed by religion and morality upon a people who claim for themselves a superior degree of civilization, should not in this country be known to exist in an equally unbridled state, and produce the evils consequent to an unrestrained intercourse and the shame of an avowal. Instances of abortion or bastardy are not, however, of frequent occurrence, the good sense of the parents, to whom the attachment in its several stages is generally known, preventing by a timely union of the parties, the evil which must originate from an intercourse unsanctioned by custom and authority.

When it is considered how easily a divorce is obtained, and how seldom sought for, we may naturally conclude that marriage is conducive to the happiness of the people. Separation may be effected (privately) by a deed drawn out by husband and wife, and witnessed by two or more respectable neighbours; or both parties may appear before the

*meeo-woon* or magistrate, and a separation is instantaneously effected on their compliance with the rules laid down for observance in such cases. If the wife objects to remain any longer with her husband, and he shall be found to have repeatedly ill treated her, she is at liberty to depart, receiving from him the whole of her property, as well as the children (both male and female), that may have been born to her. The children are, in maturer years, allowed to reside with either parent as choice directs. If, on the contrary, the wife shall be found to have behaved ill, she pays a certain sum of money (generally about 25 or 30 rupees), to her husband, who also retains possession of the male children; the wife receiving no part whatever of the property. In cases where no criminality is attached to either party, and both desire to be separated, a fair division of property is made, each receiving what he or she may have possessed before marriage, with an equal share of the produce of their united labours; the husband retaining the boys, and the wife the girls. The case being investigated and decided upon, a *pawn* is broken into two pieces, one of which is given to each as the emblem of separation. This done, the divorce has been effected, and they are both at liberty to contract any new alliance.

[*To be continued.*]

III.—*Description of the (so called) Mountain Trout of Kemaon.* By Dr. J. M'CLELLAND, Assistant Surgeon, 30th Regt. N. I.

From among the treasures of natural history of Kemaon that have not hitherto been indicated, the following notice of a new species of fish, which affords a plentiful article of food to those who reside in the vicinity of small rocky streams, may not be uninteresting. From the appearance of this species, it has commonly been considered by Europeans to whom it is familiar as a common mountain trout; a closer examination however, soon detects the mistake, and except that it belongs to the class of abdominal fishes and inhabits fresh-water streams, there is no natural connexion between this fish and the species to which it was supposed to belong. The following are its distinguishing characters.

Body compressed; mouth situated under the head, lunate, retractile, toothless. Dorsal fin consisting of eight rays. Two ventral fins situated on the centre of the abdomen, caudal fin bifid.

The colour of the back is bluish-black, diminishing in intensity on the sides, which are each marked as usual with a lateral line, and the belly is pale bluish-white. The scales are so small as to be scarcely perceptible, and there is a slight golden lustre or iridescence about the head; the length is from three inches to nine.